



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

JOGUES
NOVUM BELGIUM
1643-4

KONINKLIJKE BIBLIOTHEEK



0685 0389

529
C. 45



FATHER ISAAC JOGUES, S.J.

RECTOR OF THE "BAY OF PLACES"
1641-1646

1641-1646

*Presented to the Royal Library at the Hague
by James Lenox. New York, March 1862*

NOVUM BELGIUM:

AN

Account of New Netherland

IN 1643-4.

BY REV. FATHER ISAAC JOGUES,

of the Society of Jesus.

With a Facsimile of his Original Manuscript
his Portrait a Map and Notes by JOHN
GILMARY SHEA.



NEW YORK:
PRIVATELY PRINTED.



30 21



PREFACE.

FROM my veneration for the writer, no less than from the interest attached to this brief sketch of New Netherland, the only account by a foreigner that we have, I have printed it privately in this form. I here give a facsimile of the manuscript, the text itself and a translation, notes and memoir, illustrating it further by the map of De Laet to which he alludes, by a portrait of Father Jogues, from the original in his family, and by a view of New Amsterdam after the erection of the Church in the fort.

A ij

J. G. Shea.

Madame

Votre bien humble fils et
obéissant serviteur en N.S.

Isaac Jogues

De Dieppe à Saint



SKETCH OF THE LIFE
OF
FATHER ISAAC JOGUES.

ISAAC JOGUES was born at Orleans, in France, on the tenth of January, 1607, and his family still enjoys the esteem of his native city. As the Cathedral of that place is dedicated to the Holy Cross, he in one of his writings not inaptly calls himself a citizen of the Holy Cross, and after showing himself a true follower of the Cross, he died in that New World, which in some old maps bears the name of "Insula Sancta Crucis." Educated in a Jesuit college but lately opened in Orleans, his tender piety, his wonderful love of the Cross, or, in less ascetic language, of sufferings, and a desire of pouring out his blood in attempting to convert the heathen to the Faith, induced him, towards the close of his studies, to ask to be enrolled among the members of the celebrated Society which had directed his education. Admitted to the Rouen novitiate in 1624, he was sent, after the two years of seclusion and prayer which usher in the religious life, to Paris to continue his literary studies. In 1629, he began his career as a teacher, and for four years attracted universal admiration by his able scholarship and ability in the direction of youth. Monuments are extant to show how easily he might have grasped at literary fame. He fought, however, for the missions; and it was with joy that he received a summons to repair to the Clermont College, at Paris, to prepare, by the study of divinity, for the order of priesthood, which would enable him to set out for that field which he had ever ardently desired.

A iij

In 1636, after four years' study, he was ordained priest, and ordered to prepare for immediate embarkation to Canada, to which, when all chance of the Ethiopian mission was cut off, his longings had been turned. After bidding farewell to his mother and family, he set sail from Dieppe with Father Garnier and Father Chatelain, and after a stormy voyage reached Miscou, a little island at the entrance of Chaleurs Bay, where the Jesuits then had a missionary station. Here he landed; but after a short stay proceeded to Quebec, and arrived in the city on the 2d of July: his two companions had already started for the Huron mission—a long and painful voyage by the Ottawa river. He followed, embarking in his frail canoe at Three Rivers, on the 24th of August. "It would not be easy," says he, in a letter to his mother, "to detail all the miseries of the voyage; but the love of God, who calls us to these missions, and our desire of contributing something to the conversion of these poor savages, renders this so sweet, that we would not exchange these pains for all the joys of earth. Our food on the way is a little Indian corn, pounded between two stones, and boiled in water without any seasoning; our bed the earth, or the frightful rocks, lining the great river, which rolled by us in the clear moonlight, for we always slept in the open air. The posture to be taken in the canoe is extremely inconvenient; you cannot stretch out your legs, so little and cramped is it: scarcely do you venture to move, for fear of capsizing all into the river. I was forced to keep perfect silence, being able neither to understand nor make myself understood by my Indians. Another source of pain and hardship is, that in this voyage we meet sixty or eighty cataracts, or waterfalls, which descend so precipitously, and from such a height, that the canoes are often engulfed by approaching too near them. We indeed were not exposed to this, as we went against the current; but we were not the less obliged to land very frequently, and make through the neighboring rocks and wood a *detour* of a league or more, loaded with our baggage, and with even our canoe. As for me, I not only carried my little bundle, but I also helped our Indians and relieved them as much as I could, till at last a boy some ten or twelve years old, belonging to our party, fell sick, then I was forced to carry him on my shoulders in the marches occasioned by the falls, of which I have spoken." This and the heavy

burdens which he afterwards had to bear broke him down, so that soon after his arrival at the mission of St. Joseph's, at Ihonatiria, he was prostrated by a dangerous malady. Destitute of every suitable remedy, of food, and even of care, as his fellow-missioners one by one, were prostrated around, he trusted to Providence alone, and soon recovered. He was immediately initiated into a missionary life by Father Brebeuf, and spent the winter in hurrying from town to town to visit the victims of a pestilence then raging throughout the country. Like all the missionaries, he had to contest every inch of ground with the medicine men, who saw in the new apostles the destroyers of their influence. The study of the language engaged his leisure hours; and when the violence of the epidemic abated, he daily visited a number of cabins to learn the practice, then returned to listen to the theory of the Huron language explained by its first master, Brebeuf. After passing unscathed through the terrible persecution and imminent danger to which the missionaries were exposed when the plague broke out anew a year later, and almost depopulated the land, Father Jogues, with the rest of the missionaries, removed to Teananstayaac, the second St. Joseph's (the first missionary station, Ihonatiria, having dwindled to a few cabins.) We find him next, with Garnier, carrying the Cross to the Petuns, who had imbibed such prejudice against them, that the town Ehwaac, unmindful of Indian hospitality, closed its doors against them in the depth of winter, and compelled the missionaries to depart from their ungrateful cabins. Never again had it a season of mercy; the next year it was a heap of ruins, destroyed by famine, pestilence and war.

On his return from this painful mission, Father Jogues was stationed at the permanent residence which, under the name of St. Mary's, had risen on the banks of the river Wye. As in old convents, a hospice stood hard by, where the wayfarer might enter in, and where neophytes came from the most distant villages to receive, away from the noise of their towns, full and particular instruction in the truths of Christianity. From this seminary issued many of the ablest and most fervent Catechists of the Huron Church. Father Jogues was not, however, to remain here long: the Jesuit, like the soldier, is ever liable to receive orders for a distant march. In the summer of 1643,

the neighboring nations had gathered in the Huron country to witness the games, the dances and the alternately joyful and lugubrious ceremonies of the Feast of the Dead. Among the rest, came the Pauoitigoucieuhak, from the rapid outlet of Lake Superior. Charmed with the conduct of the missionaries, they invited them to their lodges, and Father Raymbault was chosen to visit them from his skill in Algonquin; Father Jogues was assigned to him as a companion, and they launched their bark in September on the Fresh-Water Sea; and, wandering amid its maze of isles, hallowed to the Indian's mind, in seventeen days reached the Sault de Gaston, which henceforth assumes in the mission annals the name we still give it—Sault St. Marie. Here, where the adventurous Nicolet had penetrated a few years before, Jogues and Raymbault planted a Cross turned to the South, where a great river was said to stretch away to a vast lake, passing by the villages of countless tribes. Two thousand Indians assembled round the Cross, and listened with attention to the words of truth; they earnestly pressed the missionaries to winter with them; but the Huron land reclaimed them, and they returned to their labors there.

While the missionaries were thus extending their spiritual conquests on every side, they were personally reduced to a state of most frightful poverty; their clothes were in shreds, their little stock of flour for hosts, was all but expended; for wine, they pressed the wild grape of the forest, but even then they had not chalices and vestments enough for the various missions. The want of the mere comforts of life had no weight with them, but now they needed what could not be foregone; and though the Iroquois, who had for some time back prevented all intercourse with Quebec, still waylaid the passage, a Father must be sent: the Superior stated to Jogues his wish that he should go; he had already asked of heaven an occasion of suffering; his prayer was heard; he bowed his head and departed.

Passing unscathed amid a thousand dangers, the missionary and his dusky escort, headed by a brave and gallant chief Ahatsistari, but recently won to the gospel, reached Three Rivers in safety. A fortnight sufficed to settle the affairs of the Indian, and their missionary, and on the second day of Aug., 1642, two days after the feast of St. Ignatius, the founder of his order, which he celebrated with his brethren, Father

Jogues again set out. On the second day a trail was discovered on the shore, but Ahatistari relying on the strength of the party and his own bravery, which the Iroquois had recognized in many a fight, pressed on. But they had not advanced a mile when, as they paddled on near to the shore to avoid the current, a volley suddenly poured upon them from the reeds and tall grass, where part of the Mohawks lay, the rest being on the other side of the river. The Hurons at once ran ashore and nearly all fled. Twelve or fourteen alone, the French of the party and a few Indians stood their ground against thirty Mohawks till the other party of the enemy were seen, then all fled. Goupil was taken, Jogues surrendered himself, Couture, a brave young man, was overtaken, Ahatistari came back to endure the captivity of the missionary, whose fortunes he had promised to share.

When the Mohawks had all returned from the pursuit of the fugitives, they fell upon Couture, who had killed a brave, and wreaked every cruelty on him. The missionary ran up to console him, when he and Goupil, a young man who had devoted himself to the service of the missions, passed through the same ordeal. Beaten with clubs and thongs, their nails torn out, their fingers gnawed and mashed, they were at last left bleeding senseless masses. Their captors divided the booty and killing an old Huron who refused to go, they crossed the river and set out for the Mohawk Castles. The sufferings of a prisoner hurried away by an Indian war party can scarcely be exaggerated, blows were not spared, food almost denied, forced to paddle whenever they went by water, loaded by packages as they marched, tied down at night to the ground, with wounds uncared for, feet torn by rocks and briars. Yet this was not all. As they went up Lake Champlain they met a party on the war path, who sought to ensure success by cruelty. A scaffold was raised and the prisoners forced to run the gauntlet. Jogues fell senseless beneath the shower of blows, and was borne to the scaffold to suffer new cruelties.

After two weeks of such misery they reached the first Mohawk Castle, then called Offerenenon, lying beyond Caughnawaga creek. Before crossing the river a party again fell upon them, and they crossed to run the gauntlet through the village to the scaffold erected for the

Aa

purpose of torture. Here they were beaten, cut, mutilated, Jogues and Goupil each having a thumb hacked off.

Led the next day to another village, Andagoron, they again ran the gauntlet, and were tortured at night by the children who threw live coals on them as they were tied down. The third village, Teonontogen also desired to see the French prisoners, and they were led in triumph to that Castle. Here the missionary found other Huron captives on the scaffold, and alive to his missionary duties prepared and baptized the catechumens whom he found. All of his own party whom he had been instructing from their native country, he had already brought within the pale of the Church, since his capture. Baptizing the old man on the shore of the St. Lawrence, others as they crossed a rivulet or swam a larger stream, he here looked in vain for the necessary element when a Mohawk threw him a stalk of maize, the rain drops on which he carefully gathered to administer the sacrament.

In the village beside the usual tortures Father Jogues was tightly bound by the arms and hung up between two posts.

Returning to Andagoron they were to receive the final decision of the sachems. All prepared to die, but the voice of the Agoyanders condemned to the stake only Ahatfistari and two others, one of whom was put to death in each town.

Sinking now under their hardships Jogues and his companion Goupil almost died, but nature finally rallied and they recovered to meet new threats of death. When the war party, who had maltreated them, was foiled, they sought to atone for their disappointment in the blood of the French prisoners.

The Dutch at Albany heard of the white captives, and Arendt Van Curler with noble generosity proceeded early in September to the Castles of the Mohawks to endeavor to ransom them. Presents, promises, offers, all failed, and he departed without having accomplished his benevolent intention. Jogues was soon to be deprived of the companionship of his fellow prisoner Goupil, who was killed by his side by an Indian through a superstitious motive. The missionary sought to inter his body, but they defeated his pious design.

His whole time was now spent in prayer, meditation or reading the

"Epistle to the Hebrews with a Commentary," the only book that had fallen into his hands.

In October he was taken to the hunting grounds, and having begun to speak the language offended the Indians by refusing to join in the worship of Aireskoi, and by explaining to them the truths of Christianity. Driven out of their lodge, he spent his time kneeling in prayer before a tree on which he carved a cross, or reading, the golden book "The Following of Christ," having been added to his treasures.

On returning to the village his treatment was slightly improved; some clothing was sent him by a native of Lorraine, at Albany, and an Indian woman adopted him as her son. The moment that he obtained the slightest liberty he was again a missionary, visiting and comforting the captive Christian Indians, confessing and baptizing. He could not indeed collect them for worship, and in his mutilated state, without vestments or altar vessels, could not celebrate mass.

Yet his life was not one of peace. The death of Goupil might at any moment be his own, and the lengthened absence of a war party would require a victim to appease the manes of a brave mourned as lost.

As their slave he was taken to a fishing ground apparently on Saratoga Lake, and soon after, obtaining writing materials, endeavored to communicate with his countrymen. But through fear or policy the Indian runners never put his first letters in hand. The fourth only, dated on the last day of June, 1643, and addressed in Latin, French and Huron, to M. de Champflour, Governor of Three Rivers, reached its destination. It was a timely warning of danger.

A month later a party set out to trade at Fort Orange, now Albany, and then go some twenty or twenty-five miles down the Hudson to fish. They took the captive missionary with them. While they were bartering their furs, Father Jogues was enabled, by the kindness of the Dutch, to write a long and elegant Latin account of his captivity in a letter to his Superior. Proceeding then to the fishing ground, he resumed his laborious life, till hearing that Huron prisoners had been brought in and burned, he asked leave to return to the village, anxious to give his services to the dying victims of savage barbarity.

Aa ij

On reaching Albany he learned that the Mohawks were thirsting for his blood, and only awaited his return to put him to death with every torture. The Dutch commander Van Curler urged him to escape, and offered him a passage in a vessel lying in the river, and bound to the coast of France, after touching at Virginia. Jogues at first shrunk from involving them in difficulties with the Indians, and this being overcome, to the astonishment of all, asked a night to reflect on it. Spending the night in prayer he deliberated on the course to pursue, and having convinced himself that he was not abandoning the post of duty, announced in the morning his intention to escape. When the next night came he lay down with a party of Indians in a barn, and while examining the route for flight was badly bitten by a dog, and the suspicion of the Indians aroused; but towards day he managed to get out and reach a boat left for his use. It was however far from the water, and he almost failed in launching it. At last, however, he got it afloat, and reached the vessel, where he was at once put in the hold. His escape seemed now certain, but the Indians were so enraged and violent in their threats that he was by night brought on shore, to be given up, if nothing else could be done. The Mohawks were not easily appeased, and it was not till the middle of September that they consented to receive presents.

Then he was sent down to New Amsterdam where Governor Kieft received him most kindly, clothed him and dressed his wounds. His stay enabled him to draw up the account here given of the state of the Dutch colony.

The sequel of his career after his captivity can be shortly told. He left New York in a small bark on the 5th of November, and after much hardship, put into Falmouth, in England, having almost fallen into the hands of a Parliament cruiser. Here their bark was entered by robbers, and F. Jogues stripped of his hat and coat. Having seen a French collier, he went up to him, and though at first taken for a beggar, made known his real character, and obtained passage to the French coast, which he reached, between Brest and St. Pol de Leon on Christmas Day, early enough to satisfy his devotion by receiving communion, of which he had so long been deprived.

A good merchant took him to Rennes: unknown, he presented

himself at the college of his order as one who brought news from Canada. The Rector, who was preparing to say Mass, hurried to see the stranger as soon as he heard the word Canada. Almost his first question was as to Father Jogues. "Do you know him?" "I know him well," said the other. "We have heard of his capture by the Iroquois, and his horrible sufferings. What has become of him? Is he still alive?" "He is alive," said F. Jogues; "he is free, he is now speaking to you!"—and he cast himself at the feet of his astonished Superior to ask his blessing.

Once known, honours met him on every side; objects belonging to him were eagerly sought as relics; the Queen Regent even requested that he should come to Paris, that she might see so illustrious a sufferer. All this was painful to him, and it was not till three times summoned that he proceeded to the capital. He longed to return to Canada; but one thing prevented his departure. The mangled hands which had been reverently kissed by the Queen and Court of France, were an obstacle to his celebrating the Holy Sacrifice of the Altar. A dispensation was needed. The Pope exclaimed, as he granted it, "*Indignum esse Christi martyrem Christi non bibere sanguinem.*"

Nothing now detained the missionary in France; and early in the spring of 1644 he was again in Canada. The colony was on the brink of ruin; but the Governor fortunately brought the Mohawks to offer peace. A treaty was concluded at Three Rivers on the 12th of July, 1645. Father Jogues, though stationed at Montreal, was present, and an anxious observer of the state of feeling. The treaty was at last confirmed on the Mohawk, and again renewed on the St. Lawrence, with a request for a missionary.

Conscious that he would be selected, Father Jogues announced to his friends his perilous mission—*Ibo et non redibo*; and in April, 1646, readily accepted it when offered by his Superior.

Though a mission was resolved upon, it was thought better that he should go first as ambassador, and was accordingly sent with Mr. Bourdon, an officer in the employ of the colony. Of his embassy, the missionary drew up a full account, which was in existence till 1800, when it was, with other papers belonging to the Canada

Jesuits, seized by the British Government. It has now disappeared. The "Relation," which doubtless followed it, says that they left Three Rivers on the 16th of May, 1646, with four Mohawks and two Algonquins. Ascending the Sorel, they traversed Lake Champlain, and on the 29th of May reached the beautiful lake below it. Its Iroquois name was Andiatarocste: for Europeans it was without a name, but as it was the eve of Corpus Christi, the festival instituted by the Church to honor Christ's presence in the Holy Sacrament, the missionary gave it the name, which it bore for more than a century—Lac Saint Sacrement.

Continuing their march, they came to Offaragué, a fishing station on the Maurice, or Upper Hudson, which they descended to Fort Orange. When the missionary had here repaid his debt of gratitude to his generous benefactors, the embassy proceeded to the Mohawk. The first castle was reached on the 7th of June, its name had been changed from Ossernenon to *Oneougoure*. Here Jogues was welcomed as a friend: a council of Sachems was soon convened, and he delivered the presents of the Governor, and in a discourse, still preserved, urged them to thoughts of peace. He was heard with attention, and responded to in a similar strain. According to Indian custom, he presented a belt of wampum to the tribe into which he had been incorporated. The Wolf replied that Ondessonk should ever find among them his mat to rest upon, and a fire to warm him.

Another present was yet to be made. Jogues had remarked among the spectators some Onondaga braves, and to these also he made a present, to smooth the way for the French to their land of lakes. This was cheerfully accepted; and Jogues, no longer a temporal envoy, turned to his spiritual avocations. The captive Christians were soon visited and consoled, the sacraments of baptism or penance conferred on many; but he could not delay as long as his zeal desired. The Iroquois pressed his departure, and on the 16th he left their castles for the St. Lawrence. As he expected to return speedily, he left a box containing his little missionary furniture: they showed a disinclination to keep it, but as he opened it in their presence he thought their suspicions dispelled, and went his way.

On his arrival in Canada, joy, such as had not been known for

years, quickened every heart, for all had been so suspicious of the Mohawks, that public prayers had been constantly offered for the missionary and his companion.

His immediate return to the Mohawk was now expected; but suddenly there came mysterious rumors, and the Superiors paused. Jogues must not go. But as the summer wore on all became quiet, and, yielding to his entreaty, the Superior permitted him to depart. In September, 1646, he left Three River for the last time with Lalande, a worthy successor of Goupil, and some Hurons. As they advanced, they heard tidings which seemed positive as to the end of the peace: some Hurons left them, but Jogues went fearlessly on. After the return of these, the French were left in the greatest anxiety and uncertainty as to his fate. Months rolled by, and no tidings reached them: at last, almost at the same time, they heard from some Hurons, who had escaped from the Mohawk, an account of his death, and received letters from Governor Kieft which confirmed it.

The Indian account, as preserved in the manuscript of Father Buteux and Father De Quen, is, that when the missionary was within two day's march of the castles, that is, half way between Lake George and the Mohawk, he was met by a war party out against the French. The missionary and his companion were immediately seized, and in spite of his remonstrances stripped and beaten: they then turned homeward, and Father Jogues was again led naked into Gandawagué, the place of his former captivity. Blows were mingled with threats of death on the morrow. "You shall not be burned," they cried; "you shall die beneath our hatchets, and your heads shall be fixed on our palisades, to show your brethren whom we take." In vain did he endeavor to expose the injustice of treating him as an enemy, when he came the messenger of peace: deaf to the voice of reason, and blinded by superstition, they began their butchery. Slicing off the flesh from his arms and back, they cried, "Let us see whether this white flesh is the flesh of an Otkon." "I am but a man like yourselves," replied the dauntless missionary, "though I fear not death, nor your tortures. You do wrong to kill me. I have come to your country to preserve peace and strengthen the land, and to show you the way to heaven, and you treat me like a dog! Fear the chastisement of Him who rules both the Indian and the French!"

In spite of their threats his fate was undecided. Of the three great families in each tribe, the Bear was clamorous for blood, while the Tortoise and his own, the Wolf, declared that he should live. A council was called in the largest town: it was there decided that he should be spared; but it was too late.

Towards evening, on the day after his arrival, some Indians of the Bear family came to invite him to supper; he rose to follow, but scarce had he stooped to enter the lodge, when an Indian, concealed within, sprang forward, and dealt him a terrible blow with his hatchet. Kiotfaeton, the deputy, who had concluded the peace, threw up his arm to avert the blow, but it cut through his arm, and sank deep in the head of the missionary. His head was then cut off, and set on the palisade. His companion shared his fate.

On the 5th of June, 1647, the day after the reception of the letters from the Dutch authorities, a solemn Mass of the Dead was offered up at Quebec; but "we could not," says Ragueneau, "bring ourselves to offer for him the prayers of the dead. We offered the adorable sacrifice, but in thanksgiving for the favors which he had received from God. Laity and religious share our sentiments on this happy death, and more were found inclined to invoke his aid than to pray for his repose."

The Catholic clergy of our state may well be proud of so illustrious a founder, for he was the first priest who entered or labored in the city and state of New York.

His sufferings and toils now find a place in every history of our country; but we must not consider him as a mere explorer of the wilderness, borne up perhaps by religious enthusiasm. He was a man of deep and tender piety, of extraordinary candor and openness of soul, timid by nature, yet of tried courage and heroic firmness; a man who saw all in God, and in all resigned himself to the directing hand of Providence. To make God known at the expense of personal suffering was his only thought. In a word, he was one of those superior men who rise from time to time in the Church, so distinguished from all around by an impress of sanctity, by a prestige of all Christian virtue, as to make us look without astonishment on even miraculous powers in their hands.

La Nouvelle Hollande que les Hollandais —
appellent en Latin *Novum Belgium* ; en leur —
langue ^{Nieuw} ~~Nieuw~~ Nederland cest a dire Nouveau
pays-bas est située entre la Virginie et la —
Nouvelle Angleterre. L'entrée de la Rivière que
quelques uns appellent la Rivière Nathan ou la grande
Rivière du Nord pour la distance d'une autre qu'ils
appellent du Sud, quelques cartes se sont même que ayant
nouvellement, Rivière Maurice est a 40 deg. 30 min.
son canal est profond et capable des plus gros navires,
qui mènent à Manhattan Isle qui a 7 heures de course
ou est un fort qui devant servir de commencement a une ville
qui se devoit faire et que l'on devoit appeller Nouveau
Amsterdam.

Le fort qui est a la pointe de l'Isle environ 5 ou 6
lieues de l'embouchure s'appelle le fort d'Amsterdam, il a 4
bastions revêtus munis de plusieurs pieces d'artillerie
Tous ces bastions et les courtines n'étaient en l'an 1643 que
de terrasse qui la plupart étaient tout abouclés et par lesquels
on entroit dans le fort de tous les endroits, il ny avait point
de fossés, il y avait pour la garde d'un fort et d'un autre
quelques autres fort plus loins contre les incursions de
l'ennemi leurs ennemis 60 soldats, on commençoit a revêtir
de pierre les fossés et les bastions. Dans ce fort il y
avait un temple bâti de pierres qui étoit assez capable —

le logis du Gouverneur qu'ils appellent le Directeur Général
Baptiste de Brigue aller généralement, les magasins et
logements de soldats

Il paraît bien y avoir en cette Isle de Manabé et
aux environs 4 à 50000 hommes de différents sectes
et nations, le Directeur Général me dit qu'il y a vu de
dix-huit sortes de langues, ils sont répandus de ça et
de là réunies en haut et en bas, selon que la
beauté et commodité des lieux a invité un chef à
se fixer, quelques uns sont nomades qui travaillent de
leur métier sans s'arrêter jamais, tous les autres
étant exposés aux incursions des Sauvages qui en l'an
1643 comme j'étais là au moins ont tué une quarantaine
de Hollandais et brûlé beaucoup de maisons et granges
pleines de blé

La Rivière qui est son droitaine et va vers le
Nord et Sud est large pour le moins d'une lieue de l'un
à l'autre, Les navigateurs sont à l'ancre en une baie qui
fait toute sorte de voile et elle peut être défendue
du Nord

Peu de temps devant que j'y arrivasse il y étoit
venu 3 gros navires de 300 tonneaux pour charger du blé
deux auvent en leur charge, le 3^e navire fut être
chargé à cause que les Sauvages auvent brûlé une
partie des grains et navires et ont fait les Indes
Occidentales ou la Compagnie des West-Indes consistant
ordinaire dix-sept vaisseaux de guerre

Ny in de

Montant le long de la Rivière jusqu'à 43° —
degré vous trouvez la 2^e habitation à laquelle le flux
et Reflux monte et ne passe pas plus avant; les navires
de 100 et six vingt y peuvent aborder.

Il y a deux choses en cette habitation qui s'appelle
Renselaerswiche comme qui dirait l'habitation de Renselaers
qui est un riche marchand d'Amsterdam. Premièrement un
marchand fort nommé la Fort Joranges Bussy de
pieux avec 4 ou 5 pièces de canon de Breteuil et autres
de premiers que la Compagnie de Wijkendij s'est réservé —
et quelle entretient, ce fort était autrefois dans une Ile
que s'appelle la Rivière, maintenant il est en terre ferme
du côté des Hurons un peu au dessus de la 1^{re} Ile.
Secondement une Colonie qu'il a envoyée ce Renselaers —
qui en est le Patron. Cette Colonie est composée d'environ
cent personnes qui demeurent en 25 ou 30 maisons Bussy
le long de la Rivière selon que chacun a trouvé la
commodité, dans la principale maison est logé celui qui
est de la part du Patron, le Ministre a la sienne a
part dans laquelle se fait le Presche, Il y a aussi comme
un Bailli qui s'appelle Senechal qui a soin de la
Justice, tous leurs maisons ne sont que de planches, et
sont couvertes de cheuue. Il n'y en a point de moutonnerie
sinon deux les cheminees.

Les bois sontans beaucoup de gros pins, ils sont

de franchir par le moyen de leurs montans qu'ils ont
à cet effet

Ils ont trouvé qu'il y a très peu de terres propres que les
Sannegre aient autrefois préparées on les sème du blé
et de l'avoine si la bierre et si le chevreux qui sont de
grande quantité, il y a peu de terres pour les
laboureurs dans les terres qui sont mauvaises
toutes cela les oblige de seigner les uns des autres et
tiennent déjà deux ou 3 lieues de pays.

La traite est libre à tout le monde, ce qui fait que
les Sannegre ont une chose à grand marche un chemin
de Hollandais allant au docteur de son compagnon et se
contentant pourvu qu'il puisse gagner quelque petite chose

Cette habitation n'est pas éloignée de plus de 20
lieues des Agoutagouens, on y va on par terre ou par can
la Rivière sur laquelle est le Inguois allant tomber
en celle qui passe aux Hollandais, mais il y a beaucoup
de bûches rapides, et un saut dans petite demi lieue
on y fait passer le canot

Il y a plusieurs nations entre les deux habitations de
Hollandais d'ici la terre de 30 lieues d'Allemagne
c'est à dire de 50 ou 60 lieues Françaises. Les Loups que
les Inguois appellent Agoutagouens sont les plus près
de l'habitation Renselaerswick ou du fort d'Orange

Il y a déjà quelque années que la guerre est entre
les Inguois et les Loups les Hollandais se joignent

Il ny d'exercice de Religion que^{la} La Calviniste, & l'y
certaine portee de remettre entre personnes que Calviniste,
neanmoins cela ne le garde pas, y ayant dans cette
habitation entre les Calvinistes, Catholiques, Luthériens
Anglais, Luthériens, Anabaptistes qui appellent leurs
Ministres.

Quand quelqu'un vient de nouveau par habiter le
pays on la morte de chaque nation de sa ley
donne des mines, et rend tout cela quand il est accomodié
et pour les hers au bout de dix ans il batte a la
Compagnie de West-Indes la dixime des biens qu'il
recueille.

Ce pays a pour bornes du costé de la nouvelle —
Angleterre une Riviere qu'ils appellent La Riviere Frezka
qui sert de borne entre eux et les Anglois; neanmoins
les Anglois s'approchent fort de eux n'y ayant même aucun
de hers chez les Hollandois qui ne leur demandent rien
que de dependre des Millords Anglois qui exigent des
redevances et qui veulent tromper les autres, de —
l'autre costé Du sud vers la Virginie elle a pour —
limites La Riviere qu'ils appellent du Zuid, dans laquelle
il y a aussi une habitation de Hollandois, mais a l'entrée
Les Suédois y en ont une excellent bien munie de canons
et de gens, on voit que ce sont marchands d'Amsterdam
qui entretiennent ces Suédois fachez de ce que la
Compagnie de l'Inde s'occupe a elle seule toute la.

commerce de ces contrées, C'est vers cette Rivière qu'on
a trouvé à ce que l'on dit une mine d'or.
Voyez dans le livre du Dr. De Laet D'Amers la
table et le discours de la nouvelle Belgique comme il
l'appelle qu'il y a en la messagerie. Nova Anglia
nunc Belgium et Virginia.

Il y a bien 30 ans que les Hollandais sont en ce
quartier, l'an 1614 le fort fut commencé depuis environ
20 ans on a commencé à l'habiter, et maintenant il y
a déjà quelque petit commerce de la Virginie et de la
nouvelle Angleterre.

Les premiers venus y ont trouvé de très bons
propres terrains arrosés par les rivières qui y
font leurs champs, ceux qui sont venus depuis
ont défriché dans le bois qui leur étoit ordinaire de
champs les vers sont bons, la chasse des cerfs est
très abondante Il y a quelques logis de
pièce: ils font la chaux avec de petites pierres
dont il y a de très grande quantité fait arrosés par les
rivières qui courent en partie de cette péninsule.

Le climat y est fort doux comme dans le
sud, deux tiers il y a force fruits d'Europe comme
pommes poires cerises, Il y arrive en octobre et il y
trouve encore quantité de pêches.

No

Joignirent à ces derniers contre les autres, mais ayant
été pris de Goulés la paix se fit. Depuis quelque
temps proche de la mer ayant tue quelques Hollandais de
la plus éloignée habitation les Hollandais tuèrent 150
sauvages tant hommes que femmes que petits enfants, eux
ayant tue à divers reprises qu'Hollandais brûlé
beaucoup de maisons et fait un dommage estimé de le
temps que icelles la de 20000⁺ deux cent mille livres
on leur dit transport en la Nouvelle Angleterre, on
commencent donc de l'hiver les habitans étant allés et
quelques neiges chassés sur terre on leur donne le secours
de six cent hommes y en ayant toujours deux cent en
course et se relayant continuellement les uns les autres
de sorte qu'en former une grande île et ne pouvant
soutenir l'estomac à cause des femmes et des enfants il y en
est resté à seize cent de tout compris les femmes et
enfants ce qui oblige le reste des sauvages à faire la
paix qui continue encore cela arriva en 1643
1643 ou 1644.

Du 3 Janvier en la
Nouvelle France 3 Mars
1646

⁺
Nouum Belgium.

1644

a p. W. Joynes



NOVUM BELGIUM.

1644.

LA Nouvelle Hollande que les Hollandois appellent en Latin Novum Belgium ; en leur langue Nieuw Nederland, c'est a dire Noveaux Pays-bas est située entre la Virginie et la Nouvelle Angleterre. L'entrée de la riviere que quelques uns appellent la Riviere Nassau ou la grande Riviere du Nord pour la difference d'une autre qu'ils appellent du Zud, quelques cartes ce me semble que j'ay vû nouvellem^t, Riviere Maurice est a 40 deg. 30 min. Son

B

canal est profond et capable des plus gros navires, qui montent a Manhattes Isle qui a 7 lieues de circuit, ou est un fort qui devoit servir de commencement a une ville qui se devoit faire et que l'on devoit appeler Nouveau Amsterdam.

Ce fort qui est a la pointe de l'isle, environ 5 ou 6 lieues de l'embouchure s'appelle le fort d'Amsterdam, il a 4 bastions reguliers munis de plusieurs pieces d'artillerie. Tous ces bastions et les courtines n'estoient en l'an 1643 que de terrasses qui la plupart estoient tout éboulées et par les quelles on entroit dans le fort de tous les endroits, il n'y avoit point de fossez, il y avoit pour la garde dud^t fort et d'un autre qu'ils avoient faict plus loing contre les incursions des Sauvages leurs ennemis 60 soldats, on

commençoit a revêtir de pierre les portes et les bastions. Dans ce fort il y avoit un temple basti de pierre qui estoit assez capable---le logis du Gouverneur qu'ils appellent le Directeur Gñal basti de brique assez gentiment, les magazins et logements des soldats.

Il peut bien y avoir en cette isle de Manhate et aux environs 4 a cinq cens hommes de différentes sectes et nations, le Directeur Gñal me disoit qu'il y avoit de dix-huict fortes de langues, ils sont répandus de ça et de la riviere en haut et en bas selon que la beauté et la commodité des lieux a invité un chacun a se placer, quelques artisans neantmoins qui travaillent de leur métier sont rangez sous le fort, tous les autres etants exposez aux incursions des Sauvages qui en l'an 1643

Bij

comme j'estois la avoient bien tué une quarantaine de Hollandois et bruslé beaucoup de maisons et granges pleines de bled.

La Riviere qui est fort droiturière et va reglement Nord et Sud est large pour le moins d'une lieüe devant le Fort. Les navires sont a l'ancre en une baye qui faiët l'autre costé de l'isle et elles peuvent estre defendues du Fort.

Peu de temps avant que i'y arrivasse il y estoit venu 3 gros navires de 300 tonneaux pour charger du bled deux avoient eu leur charge, le 3^e navoit pû estre charge a cause que les Sauvages avoient bruslé vne partie des grains. Ces navires estoient partis des Indes Occidentales ou la Compagnie des West-Indes entretient d'ordinaire dix-sept vaisseaux de guerre.

Il n'y d'exercice de Religion que de la Calviniste et les ordres portent de nadmettre autre personne que Calvinistes, neantmoins cela ne se garde pas, y ayant dans cette habitation outre les Calvinistes, Catholiques, Puritains d'Angleterre, Lutheriens, Anabaptistes qu'ils appellent Mnistes, &c.

Quand quelqu'un vient de nouveau po' habiter le pays on le monte de chevaux, vaches, &c., on luy donne des vivres, il rend tout cela quand il est accommodé et pour les terres au bout de dix ans il baille a la Compag^e de West-indes la dixime des biens qu'il recueille.

Ce pays a pour bornes du costé de la Nouvelle Angleterre vne Riviere qu'ils appellent la Riviere Fresche qui sert de borne entre eux et les Anglois, neantmoins les An-
Bij

glais s'approchent fort deux, aymans mieux avoir des terres chez les Hollandois qui ne leur demandent rien que de dependre des Millords Anglois qui exigent des redevances et qui veulent trancher des absolus. Del'autre costé du Sud vers la Virginie, elle a pour limites la Riviere qu'ils appellent du Zud dans laquelle il y a aussi une habitation de Hollandois, mais a l'entrée les Suedois y en ont une extremement bien munie de canon et de gens. On croit que ce sont marchands d'Amsterdam qui entretrennent ces Suedois faschés de ce que la Compagnie des Indes occidentales a elle seule tout le commerce de ces contrées. C'est vers cette Rivière qu'on a trouvé a ce que l'on dit une mine d'or.

Voyez dans le livre du Sr. De

Laet D'Anvers la table et le discours de la Nouvelle Belgie comme il l'appelle quelquefois ou la Mappe-monde *NOVA ANGLIA, NOVŪ BELGIUM ET VIRGINIA.*

Il y a bien 50 ans que les Hollandois vont en ces quartiers. L'an 1615 le fort fut commencé. Depuis environ 20 ans on a commencé a l'habituer et maintenant il y déjà quelque petit commerce de la Virginie et de la Nouvelle Angleterre.

Les premiers venus y ont trouvé des terres toutes propres desertées autrefois par les sauvages qui y faisoient leurs champs. Ceux qui sont venus depuis ont defriché dans les bois qui sont po^r l'ordinaire des chesnes, les terres sont bonnes. La chasse des cerfs vers l'automne abondante. Il y a quelques logis

bastys de pierre ; ils font la chaux avec des coquilles d'huitres dont il y a de grans monceaux faits autrefois p les sauvages qui vivent en partie de cette pefche.

Le climat y est fort doux. Comme estant a 40, deux tiers il y a force fruits d'Europe comme pommes, poires, cerises. I'y arrivé en Octobre et i'y trouvé encore quantité de Pesches.

Montant le long de la Riviere jusques aux 43^e degre vous trouvez la 2^e habitaõn a la quelle le flux et reflux monte et ne passe pas plus avant : les navires de 100 et de six vingts y peuvent aborder.

Il y a deux chofes en cette habitation qui s'appelle Renselaerfwick comme qui diroit l'habitaõn de Renselaers, qui est un riche marchand d'Amsterdam. Premierem^t

un meschant petit fort nommé le Fort d'Orenge basté de pieux avec 4 ou 5 pieces de Breteuil et autant de pierriers que la Compag^e de West-indes s'est réservé et qu'elle entretient. Ce fort estoit autrefois dans une Isle que faiçt la Rivière, maintenant il est en terre ferme du costé des Hiroquois un peu au dessus de la d^{te} Isle. Secondem^t une Colonie qu'y a envoyé ce Renselaers qui en est le Patron. Cette colonie est composée d'environ cent personnes qui demeurent en 25 ou 30 maisons basties le long de la Riviere selon que chacun a trouvé la commodité. Dans la principale maison est logé celui qui est de la part du Patron : le Ministre a la sienne a part dans laquelle se fait le Presche. Il y a aussi comme un Baillif qu'ils appellent Senechal qui

C

a soin de la justice. Toutes leurs maisons ne sont que de planches et sont couvertes de chaume. Il ny encor point de maçonnerie sinon dans les cheminées.

Les bois portans beaucoup de gros pins, ils font de planches par le moyen de leurs moulins, qu'ils ont a cet effet.

Ils ont trouvé quelques terres toutes propres que les sauvages avoient autrefois préparées où ils sement du bled et de l'avoine p^r la bière et p^r les chevaux dont ils ont grande quantité. Il y a peu de terres ppres pour estre labourées etans pressés des costes qui sont mauvaises terres: cela les oblige de s'esloigner les uns des autres et tiennent déjà deux ou 3 lieües de pays.

La traitte est libre a tout le

monde, ce qui faiët que les sauvages ont toutes choses a grand marché, un chacun des Hollandois allant au deffus de son compagnon et se contentant pourveu qu'il puisse gangner quelque petite chose.

Cette habitation n'est pas éloignée de plus de 20 lieues des Agniehronons, on y va ou par terre ou par eau la Riviere sur la quelle sont les Iroquois allant tomber en celle qui passe aux Hollandois, mais il y a beaucoup de basses rapides, et un fault dune petite demie lieue ou il faut porter le canot.

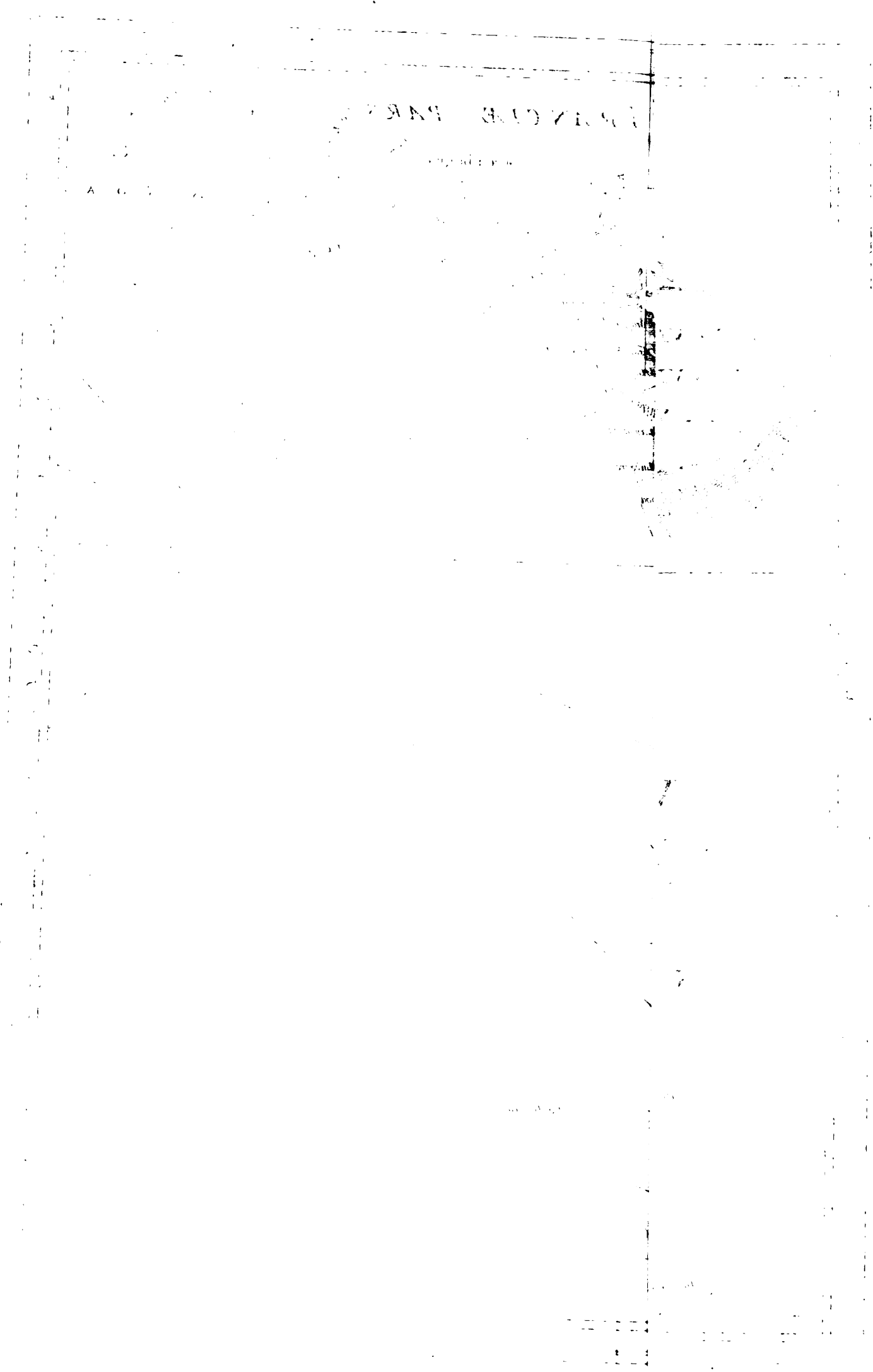
Il y a plusieurs nations entre les deux habitations des Hollandois éloignées l'une de lautre de 30 lieues d'Allemagne c'est a dire de 50 ou 60 lieues Francoises. Les Loups que les Iroquois appellent Agotsfaganens sont les plus proche

Cij

del'habitation Renselaerfwick ou du fort d'Orange. Il y a déjà quelques années que la guerre étant entre les Iroquois et les Loups les Hollandois se joignirent a ces derniers contre les autres, mais 4 ayant été pris et brulés la paix se fit. Depuis quelques nations proche de la mer ayans tué quelques Hollandois de la plus éloignée habitation, les Hollandois tuerent 150 sauvages tant hōes que femmes que petits enfans, eux ayants tué a diverses reprises 40 Hollandois, brulé beaucoup de maisons et faict un dommage estimé des le temps que i'estois la de 200,000^l deux cens mille livres. On leva des troupes en la Nouvelle Angleterre : au commencement^t donc de l'hyver les herbes étant abbattues et quelques neiges etants sur terre on leur donna

la chasse de fix cents hommes y en ayant toujours deux cens en courſe et ſe relayant continuellem^t les vns les autres de forte qu'enfermés dans vne grand Ifle et ne pouvants s'en-fuyr leſtem^t a cauſe des femmes et des enfans, il y en eut juſques a ſeize cens de tués compris les femmes et enfans ; ce qui obligea la reſte des ſauvages a faire la paix qui continue encor. Cela arriva en 1643 et 1644.

Des 3 Rivieres en la
Nouvelle France,
3 Auguſti, 1646.







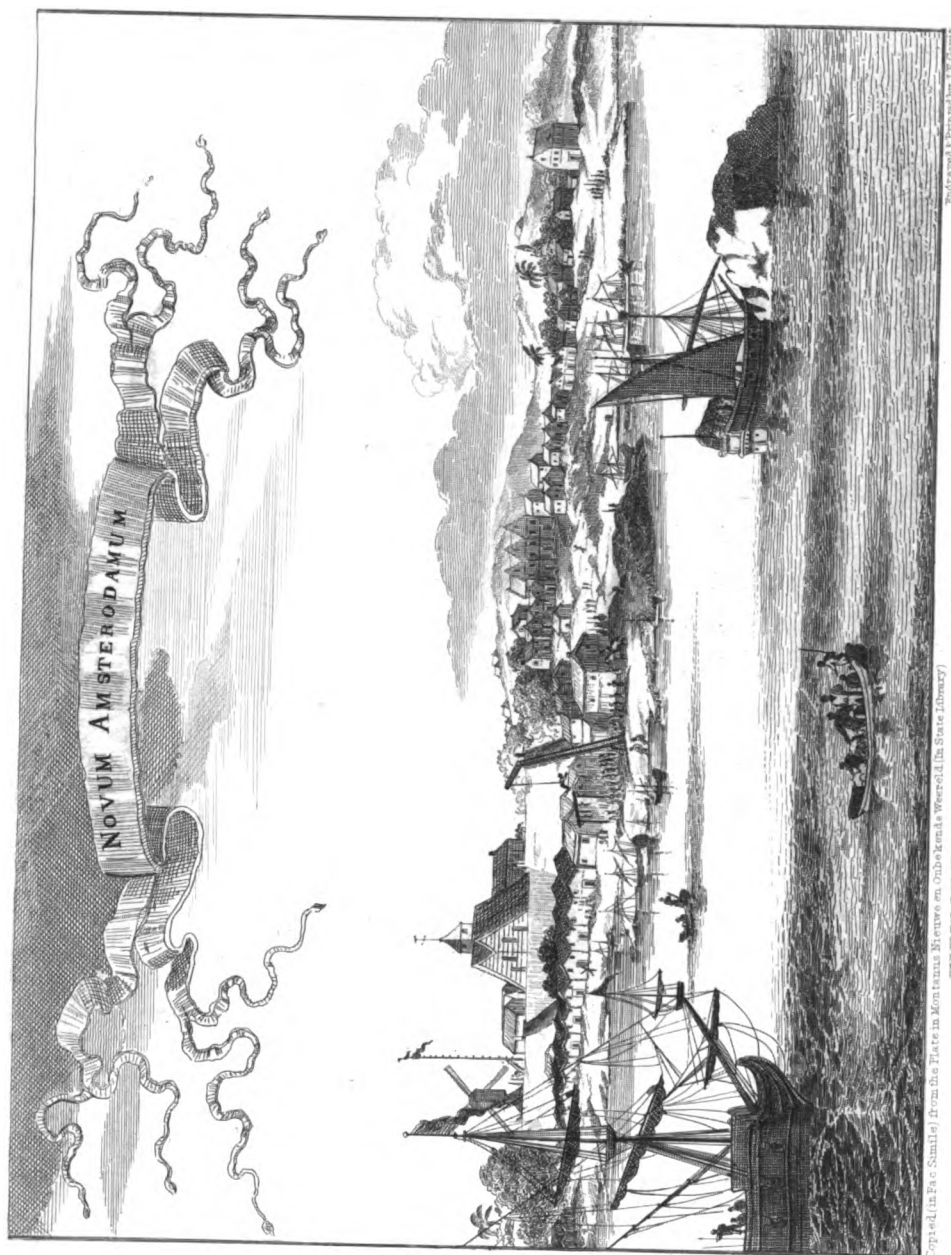
NOVUM BELGIUM.

1644.

NEW Holland, which the Dutch call in Latin *Novum Belgium*; in their own language, *Nieuw Nederland*, that is to say, New Low Countries is situated between Virginia and New England. The mouth of the river, which some people call Nassau River, or the Great North River, to distinguish it from another which they call the South River, and some maps that I have recently seen I think Maurice River, is at 40 deg. 30 min. Its channel is deep, fit

for the largest ships, which ascend to Manhattes Island, which is seven leagues in circuit, and on which there is a fort to serve as the commencement of a town to be built here, and to be called New Amsterdam.

The fort, which is at the point of the Island, about five or six leagues from the mouth, is called Fort Amsterdam; it has four regular bastions, mounted with several pieces of artillery. All these bastions and the curtains were, in 1643, but earthworks, most of which had crumbled away, so that they entered the fort on all sides. There were no ditches. For the garrison of the said fort, and of another which they had built still further up against the incursions of the Indians, their enemies, there were



J. Verelsteden del.

VIEW OF THE CITY OF NEW AMSTERDAM (NOW NEW YORK)

Copied in Part from the Plate in Montanus' *Beuere en Onbekeende Wereld* (in State Library)

sixty foldiers. They were beginning to face the gates and bastions with stone. Within the fort there was a stone church, which was quite large, the house of the Governor, whom they call Director General, quite neatly built of brick, the storehouses and barracks.

On this Island of Manhate, and in its environs, there may well be four or five hundred men of different sects and nations: the Director General told me that there were men of eighteen kinds of languages; they are scattered here and there on the river, above and below, as the beauty and convenience of the spot invited each to settle: some mechanics, however, who ply their trade, are ranged under the fort; all the others being exposed to the incursions of the

D

Indians, who, in the year 1643, while I was there, had actually killed some two score Hollanders, and burnt many houses and barns full of wheat.

The river, which is very straight, and runs due north and south, is at least a league broad before the fort. The ships lie at anchor in a bay which forms the other side of the island, and they can be defended from the fort.

Shortly before I arrived there, three large ships of 300 tons each had come to load wheat; two had got their cargo, the third could not be loaded, because the savages had burnt a part of their grain. These ships had come from the West Indies, where the West India Company usually maintains seventeen ships of war.

There is no religious exercise except the Calvinist, and orders are to admit none but Calvinists, however this is not observed ; there being in the Colony besides the Calvinists, Catholics, English Puritans, Lutherans, Anabaptists, whom they call Mniſtes, &c., &c.

When any one first comes to settle in the country, they lend him horses, cows, &c. ; they give him provisions, all which he returns as soon as he is at ease ; and as to the land, after ten years he pays to the West India Company the tenth of the produce which he raises.

This country is bounded on the New England side by a river which they call the Fresche river, which serves as a boundary between them and the English. Nevertheless, the English come very near to them,
Dij

choosing to hold lands under the Hollanders, who ask nothing of them, rather than depend on English Lords, who exact rents, and would fain be absolute. On the other side, southward, towards Virginia, it has for its limits the river which they call the South river, on which there is also a Dutch settlement, but the Swedes have one at its mouth extremely well supplied with cannon and men. It is believed that these Swedes are maintained by some Amsterdam merchants, incensed that the West India Company has to itself alone all the commerce of these parts. It is towards this river that a gold mine has, from what they say, been found.

See in the work of the Sieur de Laet of Antwerp, the table and account of New Belgium, as he

sometimes calls it, or the map:
*Nova Anglia, Novum Belgium et
Virginia.*

It is about fifty years since the
Hollanders came to these parts.
The fort was begun in the year
1615. About twenty years since,
they began to fettle here, and now
there is already some little commerce
with Virginia and New England.

The first comers found lands quite
fit for use, formerly cleared by the
savages, who had fields there. Those
who came later have cleared in the
woods, which are mostly oak. The
soil is good. Deer hunting is
abundant in the fall. There are
some houses built of stone: lime
they make of oyster shells, of
which there are great heaps, made
formerly by the savages, who
subsist in part by that fishery.

Diiij

The climate is very mild. Lying at 40° there are many European fruits, as apples, pears, cherries. I reached there in October, and found even then a quantity of peaches.

Ascending the river to the 43d degree, you meet the second Dutch settlement, which the tide reaches but does not pass. Ships of a hundred and six score tons can come up to it.

There are two things in this settlement (which is called Renselaerwick, as if to say, settlement of Renselaers, who is a rich Amsterdam merchant)---1st, a miserable little fort called Fort Orange, built of logs, with four or five pieces of Breteuil cannon, and as many swivels. This has been reserved, and is maintained by the

West India Company. This fort was formerly on an island which the river makes; it is now on the main land, towards the Hiroquois, a little above the said island. Secondly, a colony sent here by this Renselaers, who is the patroon. This colony is composed of about a hundred persons who reside in some twenty-five or thirty houses built along the river, as each found convenient. In the principal house lives the patroon's agent; the Minister has his apart, in which service is performed. There is also a kind of Bailiff here, whom they call the Seneschal, who administers justice. Their houses are all merely of boards and thatched. There is as yet no mason work except in the chimneys. The forests furnishing many large pines, they

make boards by means of their mills, which they have for the purpose.

They found some lands all ready, which the savages had formerly prepared, and in which they sow wheat and oats for beer, and for their horses, of which they have great numbers. There is little land fit to be cultivated, being hemmed in by hills, which are poor soil. This obliges them to separate from each other, and they already occupy two or three leagues of country.

Trade is free to all; this gives the Indians all things cheap, each of the Hollanders outbidding his neighbor, and being satisfied provided he can gain some little profit.

This settlement is not more than twenty leagues from the Agnich-

ronons. They go there by land or water, the river on which the Iroquois lie, falling into that which passes to the Dutch, but there are many low rapids, and a fall of a short half league, where the canoe must be carried.

There are many nations between the two Dutch settlements, which are about thirty German leagues apart, that is, about fifty or sixty French leagues. The Loups, whom the Iroquois call Agotsagagnens, are the nearest to Renselaerwick and Fort Orange. War breaking out some years ago between the Iroquois and the Loups, the Dutch joined the latter against the others; but four having been taken and burnt, peace was made. Since then some nations near the sea have killed some Hol-

E

landers of the most distant settlement; the Hollanders killed one hundred and fifty Indians, men, women and little children. They having, at different intervals, killed forty Hollanders, burnt many houses, and done a damage, estimated at the time that I was there at 200,000 liv. (two hundred thousand livres,) they raised troops in New England. Accordingly, in the beginning of winter, the grass being trampled down and some snow on the ground, they gave them chase with six hundred men, keeping two hundred always on the move and constantly relieving one another; so that the Indians, shut up in a large island, and unable to flee easily, on account of their women and children, were killed to the number of sixteen hundred,

Novum Belgium. 35

including women and children.
This obliged the rest of the Indians
to make peace, which still conti-
nues. This occurred in 1643 and
1644.

Three Rivers in New France, }
August 3d, 1646. }

Eij



NOTES.

New Netherland p. 23.

NIEUW Netherland was first given as the name of the colony in the trading charter granted by the States General, October 11, 1614, to the United New Netherland Company.

Nassau River, Great North River, Mauritius River p. 23.

Of the three names here given, the second in part, at least, remains to this day as a local name, although the official designation is, with singular justice, that of its first explorer, Hudson. The name Nassau applied to this river, to Narragansett Bay and to Long Island, is preserved only in a narrow street in the city of New York. The name Mauritius or Maurice was given as early as

F.ijj

1611 in honor of Prince Maurice of Nassau. It also bore the name of Manhattan River and Great River of the Mountains (Rio de Montaigne, which, for some reason, has been accused of being Spanish). The name Cohotatea has been given as the Iroquois appellation, but there seems to be no foundation for it. The Mohawks and the Western Cantons and even the kindred Hurons called Albany Skanetati, "Beyond the pines," and applied the same name to the river. Bruyas in the 17th, Potier in the 18th and Morgan in the 19th century form a catena of proof. Father Jogues in his last journal gave Oïogué as the Mohawk name of the upper Hudson. Shatemuc is popular as the Mohegan name, but the authority is of the vaguest description.

South River p. 24.

The Delaware, so called from Lord De la Warre, Governor of Virginia.

Manhattan Island p. 24.

The island is thirteen miles long and from a quarter of a mile to two miles wide. Geologically it is a rock of gneiss and granite, with some serpentine and limestone, and an alluvial deposit. Commercially it was valued

in 1626 at 60 guilders or \$24, and in 1860 at \$398,533,619.

The name Manhattan is, as De Laet affirms, derived "from the savage nation that dwelt at the mouth" of the North River. We do not know the name given by the neighboring Indians to the island and the Dutch settlement on it.

The Senecas call it Ganono: and the Hurons, a century since, styled it A,anond8.

Fort Amsterdam p. 24.

This fort was staked out in 1626 by Kryn Fredericyke, the engineer, and was to have been of solid stone; but was completed in 1628 with a mere facing of stone, and the work so badly done that it was in ruin in 1633. The labor was performed in no small degree by the negro slaves of the West India Company, and cost 4172 guilders. Dr. O'Callaghan estimates its size at three hundred feet by two hundred and fifty. It stood, we may state for those who know only the modern city, in the block facing the Bowling Green, between State street and Whitehall; the battery and the portion of the city west of the easterly side of Greenwich being then below high water mark.

The Stone Church in the Fort. p 25.

✕ The first place used for religious worship was a loft over a horse mill erected in 1626 on the arrival of Dominie Jonas Michaelius ; but in 1633 a barnlike structure was erected on Broad street, between what are now Bridge and Pearl streets. This soon fell to decay, but in 1642 the energetic De Vries remonstrated with Kieft on the disgrace of their having so mean a church, and a subscription was taken up. Against the wishes of the people Kieft erected this church within the fort, of which it took up fully one-fourth. It was built by John and Richard Ogden of Stamford, for 2500 guilders, and was 72 feet long by 50 wide, and 16 feet high. It was shingled with oak. A stone slab bore the inscription "Ao. Do. MDCXLII. W. Kieft, Dr. Gn. Heeft de Gemeenten dese Temple doen Bouwen." Latest relic perhaps of the buildings that Jogues gazed upon, this slab was preserved till our day, perishing in the Garden St. Church in the great fire of December, 1835. The original church itself was destroyed by fire in 1741. It is apparently pretty well shown with its double roof on the view of the city in Montanus.

Directors General p. 25.

The Director General, whose humanity to Father Jogues is one of the few points in his favor, which history record, was William Kieft. The Directors General during the period of Dutch rule were

- 1 Cornelius Jacobsen May, 1624.
- 2 William Verhulft, 1625.
- 3 Peter Minuit, of Wefel, 1626-1632.
- 4 Walter Van Twiller, of Nieuwkerke, 1633-1637.
- 5 William Kieft, of Amsterdam, 1638-1647.
- 6 Peter Stuyvesant, of Friesland, 1647-1664.

Variety of Languages p. 25.

New York thus early assumed that cosmopolitan character which it has since preserved and which gives it fewer local peculiarities than any other American city. The Dutch at that time employed men of all nations and sought employment in all. One of the first Directors General was a German, who afterwards led the Swedes to the Delaware; an Englishman discovered the country for the Dutch, and an old Dutch official first led the English up the North River. Dutchmen

F

commanded the Salée rovers that ravaged Dutch shipping, and the son of one of these pirates commemorated his ancestral renown by assuming the name of Van Salée, though some modern writers have tried to improve his standing by introducing him as a respectable French Huguenot. Yet, even with this variety, the existence of eighteen different languages in a community of four or five hundred seems almost too great for belief. It may, however, be true, as from the marriage records of the Dutch Church and other monuments of the time, we know of the actual residence here of Dutch, French, English, Irish, Scotch, Swede, Dane, Norwegian, Germans from all the Free Cities and many of the States, Pole, Portuguese, Italian, Moor and Angolian, besides natives of New England and New Netherland. The first native of the colony was married in 1640.

Ships Loaded with Grain p. 26.

The two vessels here mentioned were for Curaçoa, and the people after, in vain, urging Kieft to reland the cargoes, beheld their departure in perfect despair, as the Indians were destroying all before them.

The West India Company, p 26.

The first company connected with New Netherland was the United New Netherland Company, to which the States General, in October, 1614, granted a trading monopoly for four years, and the members of which actually remained in possession of it for three years after. Meanwhile, the success of the Dutch East India Company, under which Hudson had failed in 1609, induced Uffelincx to project a West India Company. The scheme lingered, however, for some years, and it was not till June, 3, 1621, that the States General finally organized it. The West India Company thus created was governed by five chambers of managers at Amsterdam, Zealand, Maastricht, North Holland and Friesland, but for general purposes a body of nineteen persons, one appointed by the States General the rest delegates from the chambers, managed the concerns of the Company. They had for twenty-four years an exclusive right of trading in Africa, from the Tropic of Cancer to the Cape of Good Hope, and in America, from New Foundland, on the Atlantic, around to the Straits of Anian on the Pacific.

The flag of the West India Company, which was a tricolor, orange, white and blue

Fij

X

in horizontal stripes, with the letters G. W. C. on the white, was probably the first raised in the colony; Hudson sailed under a similar flag with G. O. C., and the flag seen in our waters prior to 1624, was probably the simple tricolor.

De Laet in 1644 published a history of the Company and its operations to the year 1636. New Netherland was, however, then too unimportant for it to occupy much space in the work. A statement of the imports and exports is the most important item. Unfortunately for our historical purposes the papers of the West India Company were but a few years since sold as waste paper.

Religion p. 27.

Toleration was not a fashion of the time. The Freedoms and Exemptions of 1640 declare: "And no other religion shall be publicly admitted in New-Netherland except the Reformed as it is at present preached and practiced by public authority in the United Netherlands."

Conditions of Settlement p. 27.

The conditions of settlement will be found at length in the N. Y. Colonial Documents, vol. I, p. 114, and later terms in O'Callaghan's New Netherland, I, 206.

Fresche River p. 27.

This is the Connecticut explored by Block to the head of navigation in 1614.

New-Sweden p. 28.

This Swedish colony was founded in April, 1638, by Minuit, Christina being Queen of Sweden and her name being affixed to the fort erected. Uffelincx, the projector of the Dutch West India Company, planned this colony.

Gold.

Father Jogues may have heard in Canada of a reported discovery of gold towards the Raritan about this time. The belief in the existence of gold mines here was kept up for several years, and Steendam in his poetical praise of New Netherland gives quicksilver as well as gold.

De Laet p. 28.

The account of De Laet, as it appears in different editions, will be found in the collections of the N. Y. Historical Society, II, i. The map is here given.

Fiiij

Time of Settlement of New York p. 29.

The period of fifty years would carry it back to 1596. Some vessels of a Dutch Greenland Company are said to have been the first visitors, however, in 1598. Hudson sailed from the Texel April 6, 1609, and anchored the Half Moon in latitude $40^{\circ} 30'$, inside of Sandy Hook in the waters of the Great North River of New Netherland on the 4th of September. The first traders, of whom we have any knowledge, came in 1610, and trading forts were erected in 1613, Hendrick Corstiaensen being the father of the colony. He came out the next year with May and Block, who both more fortunate than he, have left monuments in the names of natural features of the coast. The first actual settlement dates from 1626, twenty years before Jogues wrote.

Shell Lime p. 29.

All the early accounts speak of the immense accumulation of oyster and clam shells and their use for lime.

European Fruits and Cattle p. 30.

European fruit, grain and cattle were introduced at early dates. Christiaensen in

1613 introduced goats and rabbits, which were poisoned by noxious plants; but Peter Evertsen Hulft in 1625 brought over stallions, mares, bulls, cows, swine and sheep. Cherries and peaches were introduced only about 1639.

Rensselaerswick p. 30.

Kilian Van Rensselaer, the patroon, was a pearl merchant in Amsterdam and a director in the West India Company. His first deeds from the Indian chiefs, under the Freedoms and Exemptions of June 7, 1629, were ratified in 1630, and these with another purchase made in 1637 gave him a tract twenty-four miles by forty-eight miles. He died in 1646.

Fort Orange p. 30.

The fort on Castle Island, afterwards called Van Rensselaer's Island, was a stockade, fifty feet square, encircled by a moat 18 feet wide and was defended by 2 cannon and 11 swivels. It was built in 1614, and stood opposite Mount Hope. Fort Orange was built in 1624, where Phoenix Hotel now stands.

Minister p. 31.

The minister of Albany was Dominic John Megapolensis, author of a treatise on the Mohawks, and to be gratefully remembered for his kindness to a fellow clergyman. He came to this country in 1642, and the first church was built in 1643 near Church street. It was a rude structure, 19 feet by 34, and from what is here said, in part a dwelling.

Sénéchal p. 31.

If this means as is likely the *Schout-fiscaal*, he was not judge administering but prosecutor demanding justice.

Free Trade p. 32.

Trade was free from 1639. The extent of the trade may be seen by a list in De Laet's History of the West India Company. From 1624 to 1635 the Dutch West India Company received from New Netherland 80,182 beaver and 9447 otter and other skins, the whole valued at 705,117 guilders.

Agnienronons p. 32.

These were the Mohawks; The name they

gave themselves was Kajingehage or Gannieguéhage or Agnieguéronon, the termination hage or ronon meaning people. The name of the tribe was Ganniagwari, meaning She Bear, which the neighboring tribes of Algonquin tongue translated to Maqua, the source of our word Mohawk. The Mohawks, with the Oneidas (Onneiout), Onondagas (Onontagué), Cayugas (Goiogouen) and Senecas (Tsonnontouan), formed a league called in the Mohawk language Hotinnonchiendi, in the Seneca Hodenosaunee, and meaning "They form a cabin." They were called the Five Nations and subsequently Six Nations and for more than a century held the balance of power between French on the North and the Dutch and English on the South.

Loups, Agotsaganen p. 33.

These were the Mohegans. The term Agotsaganen was applied to other tribes of the same Algonquin family. The tribes on the North River were chiefly the Manhattans, the Sankikans, Hackensacks, Tappans, Wechquaeskecks, Pachami, Wappingers, Waronawankongs and Esopus Indians, all of the Algonquin family. Attempts have been made to construct a supposed great

G

Delaware Confederacy, reaching from the upper Hudson to the Potomac, but this story is quite recent and its growth is curious. The petty tribe of Delawares, with whom the Dutch seem to have had no extended relations, were enemies of the Minquas. By confounding the Minquas who lived on the lower Susquehanna with the Mohawks, the Delawares were made to extend to the river of the latter tribe. A short vocabulary of the Sankekan has been preserved; of the river Indians proper we have no remains.

War between Dutch and Mohawks p. 33.

This only collision between the Dutch and Mohawks occurred in 1626, when Daniel Van Krieckbeeck, Deputy Commissary at Fort Orange, and three of his men were killed. A bad feeling seems to have been caused by the visit of an English vessel.

The Indian War of 1643 p. 33.

+ This war occupies an important place in Colonial History, and the reader may follow it in O'Callaghan's New Netherland and Brodhead's New York. A verbal statement of Father Jogues, taken down in writing by Father James Buteux contains the following:

"During the stay that he made there (New Amsterdam), an Irish Catholic arrived, who came from Virginia, who went to confession to the father. He told him that there were some of our fathers in Virginia, and that one of them going into the woods with the Indians, had been killed there by the enemies of the Indians, whom he accompanied;* and moreover that the English were in Virginia to the number of 12,000, and that there would be much more if the country were healthier. That the soil is fertile, and produces all sorts of fruit, grain, and vegetables. The father saw also many English from New England, which is between the Iroquois and Abnauquois, who told him that there are more than 200,000 souls in that New England; that commerce is established there; that they manure the ground with codfish, which they allow to rot, and reduce into manure.†

"There can be no doubt, from what he says, but that this country is far more beautiful and temperate than these. There were peaches on the trees still on the 4th of November, at which time the governor notified the father to hold himself in readi-

* Probably only a rumor. There is no evidence of the death of any of the Jesuits in Maryland.

† This is a very early allusion to the use of mossbunkers and other fish as manure.

ness to sail in a bark, which he was dispatching to Holland, to give information of the state of the country; how the Indians, against whom they were at war, were ruining every thing, burning the corn, barns, houses, flocks, and had already killed more than forty persons. The cause of the war arose from an Indian, whom they intoxicated. As he had a bow in his hand, he fired at a Dutchman upon a ladder, and killed him;* the soldiers and settlers, incensed at this murder, wished to take revenge. A convenient opportunity offered, but a most unreasonable one. A band of Indians, of this nation, flying from their Indian enemies of another nation, came and took refuge on a small island† near the Dutch. The soldiers and others knew it, and went to the captain to ask leave. He, better advised, answered that they must wait, and that this would be to involve him in an open war, which would cause the death of many Dutch; that it would be more expedient to summon the chiefs, and act according to the custom of the country, which was to demand presents as a satisfaction, or the surrender of the murderer. This advice was not followed.

* Garrett Janfen Van Voorst.

† Hoboken and the part around it was considered an island. The fugitive were chiefly Weckquæsghecks from Westchester fleeing before the Mohawks.

On the contrary, a soldier* was hardy enough to tell the governor that he was an accomplice in the death of the one who had been killed, and went so far as to present his pistol and tried to fire; it missed fire, but the governor did not miss him, for at the same time he ordered one of his men to shoot him through the head, which was done.

"Then the governor, fearing a sedition, told the others to do as they pleased, but that for his part he cleared himself of it, if trouble arose. This word was no sooner said than sixty soldiers go to that island,† massacre the Indians, who expected nothing, killed as many as eighty; some took flight, and on their flight set fire wherever they passed, so that the poor colonists who knew nothing of all this tragedy, saw their houses burnt without knowing the cause."

Troops from New England p. 34.

Connecticut declined to aid the Dutch, but a number of English, commanded by the celebrated John Underhill, gave effectual aid in this Indian war.

* This was the attempt of Maryn Adriaensen to kill Kieft. The person shot was however only one of his adherents.

† The massacre at Pavonia.



**Je ne suis ny Blois ny Montfort,
Je suis serviteur de Madame Marie.
Vive Marie !**

